Satyaartha Prakaash: A compass to fruitful living

Maharshi Dayanand Saraswatee, in this masterpiece elaborates on:

- Akankshaa, Yogyataa, Aasatti & Taatparya
- Shravan, Manana, Nididyaasana & Saakshaatkaara:

as the learning techniques to be applied in day-to-day life to transform mankind into:

Level-headed people, endowed with knowledge of true strategies.

- Who shall happily bear the brunt in times of adversity.
- Who shall be unmoved by praise or denigration, abundance or scarcity, fame or disrepute.
- Who shall never be blown off his feet,
- Who shall never move back from truth, justice, and the values of righteous living,
- Who shall steadily pursue life's journey with higher levels of motivation, inner peace and happiness.

In his various writings and discourses Maharishi Dayanand Saraswatee has emphasised on the need for one and all to strive on the path of righteous living (dharma), thus ensure the uplift of the physical, moral/spiritual and social conditions of all.
The root cause of the soul to be trapped in the cycle of birth and death is av*idyaa*, i.e. contrary, false or inaccurate knowledge on spiritual matters as well as sticking to only mundane knowledge).

The Satyaartha Prakaash is indeed a 'masterpiece', a guide to true knowledge and accessible to all. In the preface he elaborates on the science of understanding any subject:

1.1 *Aakankshaa* – to correlate a word, in the absence of other words, to the intentions of the author or speaker (example: a balanced diet is essential…, the connection is …for good health);

1.2 *Yogyataa* – to accord in a logical manner and not render it futile (e.g. water irrigates, fire burns);

1.3 *Aasatti* – to correctly link words as per the sequence and punctuations of the author or the pauses of the speaker (e.g. wait, not kill vs wait not, kill);

1.4 *Taatparya* – to understand the words expressed in line with the intention of the author or speaker (e.g. *Saindhava* in Sanskrit means salt to be served when requested at meal time and horse at travel time).

In chapter nine he reminds us on the methodology used by seers (rishis) to assimilate the knowledge ingrained in that treatise and its application in our day-to-day living:

2.1 *Shravana*, sense driven learning - active listening, seeing …etc. ;

2.2 *Manana*, reflection for a clear understanding of the subject matter;

2.3 *Nididyaasana*, rationalizing and validating the knowledge, as it was perceived, heard and reasoned out.

2.4 *Shaakshaatkaara*, realization or the actual understanding of the essence and attributes of the subject matter.

The author has elaborated on these two processes which were, are and shall always be the evergreen techniques for all - across the ages, to improve the quality of human life. However, present-day scientists, researchers and analysts of various fields are on a skewed path - the material applications, in utter ignorance that ...these techniques empower us with true knowledge of both mundane and spiritual sciences, an all-inclusive concept of wellness (physical, mental/moral/spiritual and social well-being).

Maharishi Dayanand Saraswati concludes this masterpiece that these are universal techniques to transform anyone into:
"A level-headed person, endowed with knowledge of true strategies"

- Who shall happily bear the brunt in times of adversity.
- Who shall be unmoved by praise or denigration, abundance or scarcity, fame or disrepute.
- Who shall never be blown off his feet,
- Who shall never move back from truth, justice, and the values of righteous living in day-to-day life,
- Who shall steadily pursue his life journey with higher levels of motivation, inner peace and happiness.

Sages and seers have expanded the seminal knowledge of the Veda and codify it into various branches of knowledge to ease the understanding all human beings. Some choose to be blind and deaf to these universal teachings, ...some pretend to read and listen, ...some read and listen only to repeat it to others, and ...only a handful strive to live these values. Walking-the-talk is the decision of each and every individual.

June is commemorated as the month of the Satyaartha Prakaash maas. It would yield the right results only if we look and walk towards the light as well as accompany others in their quest for enlightenment.

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